THE AFRICAN SLAVE THADE,

A Critical Moment for Its Opponents-Car dinal Lavigerte the Brussels Anti-Slavery Confe PARIS, April 10.-Two documents have just been published which offer no little interest to the readers of THE SUN. While the Anti-Slavery Conference is still holding its sessions at Brussels, Cardinal Lavigerie has penetrated into the Sahara to study in one of the great centres of pro-slavery activity the new campaign which the Arabs and Moslem negroes

those founded within the last twelve or fifteen years in equatorial Africa. From Biskra, in the Sahara, the Cardinal writes to the President of the Brussels Conference a letter which gives us details of the most absorbing interest not only regarding the progress of Christianity among the populations of the great lakes region, but on the formidable plans of the Mahdi and his followers to counteract the efforts of the anti-slavery men, and to shut out missionaries and Chris-

tians from the populous native kingdoms.
We obtain in this letter of the 19th of March last a full light, which one would seek in vain in Stanley's narrative. "Detained here, forlorn in some sense, on the very frontier of barba-riem." the Cardinal writes, "I cease not to meditate on the evils which surround me, of which I am made conscious by the recitals daily made to me and by the very sight of the former Saharan slaves, who have come to seek the protection of the French flag. A portion of the population of Biskra belongs, in fact, to the Soudan. Surrounded thus by the representatives of some twenty distinct races, successively settled in this ancient capital of the Zibanees Berbers, Tuaregs, Arabs, Turks, French, and Italians-we receive the echoes from every point of the interior of Africa, echoes to which it is well to attend if we would promote our peaceful crusade.

'The first great lesson they bring us is that our greatest actual danger arises from the secret spread of fanatical Moslem associations. the special growth of this Africa of ours. They threaten, unless we raise an effective barrier against them, to overrun the whole country and to destroy everything. Already their vast network covers the two-thirds of the continent. They will soon be masters of the rest.'

The Brussels Conference, the Cardinal fears, is not at all acquainted with this perilous situation: ignorance on this grave subject would render absolutely null all their labors up to the present moment. The state of his health having hitherto prevented him from writing a full memoir to the associations above mentioned. he profits by the first return of health to discharge a conscientious duty.

In the first part of his letter-the only part yet published-he gives a rapid and vivid account of the origin and progress of the Chris-tian settlements around the great lakes, especially in the empire of Uganda. These are now placed in the most imminent peril of utter destruction by the crusade undertaken against them by the Mahdi, whose followers are continually increasing, the negro tribes of the interior being induced by terror and the example of their countrymen to profess the Moslem creed and join the ranks of the Mahdists.

ardinal Lavigerie gives all credit to Stanley for his heroic services in discovering Livingstone, in surveying Lake Victoria Nyanza, and tracing out the route of the Congo from the lakes to the ocean. He recalls his interviews with Mtesa, the powerful King or Emperor of Uganda, and the efforts made by him to convert the wily and cruel despot to Christianity. While the Protestant missionary societies promptly responded to the call of Stanley, and sent workmen to cultivate this vast and promising field. Cardinal Lavigerie, ever watchful, selected ten of the missionaries he had himself formed and trained for the evangelization of the native races. In May, 1878, they set sail from Marseilles, having at their head Mgr. Lavinhac, now Bishop of Pocando and Vicar Apostolic of Nyanza. They made on foot the journey from Bagamoyo, on the coast opposite Zanzibar, to Kaduma, at the southern extremity of Lake Victoria. Leo XIII, had made it a rule for these missionaries that under no pretext whatever should they meddle in local politics or vexed international questions, and this Cardinal Lavigerie especially insisted on.

But before leaving Paris they had bought up spiendid robes of ceremony to be offered to King Mtesa, and all the cast-off embroidered uniforms of the successive Ministers of State and court officials from the days of the first Napoleon until now. They calculated on the fascinations of cocked hats and feathers. of uniforms resplendent with gold lace, &c. A glimpse of all this finery had made the envoys of Mtesa send the most wonderful accounts to the court. So that boats and a numerous escompanions to the presence of the impatient Mtesa. But while he and his chiefs and cour-Miesa. But while he and his chiefs and courtiers were displaying to the astonished eyes of his people the slikes of Paris and the cast-off uniforms of French officials, the King was playing with the Catholic missionaries the same game he had played with Stanley and the representatives of the Bible societies. He was leading one ear to them and the other to the Arab slave merchants and Mahdists. After some time he secrety told Mgr. Lavinhac that he was anxions to place himself and his States under the protection of France, in order to feel secure against the continual inroads and threats of the Mahdists and the slave hunters. Mgr. Lavinhac contented himself with reoly-

threats of the Mahdists and the slave hunters.

Mgr. Lavinhae contented himself with reciying that he had no authority to accept the king's offer, but that he would consuit his superior in Algiers. "He wrote to me," says the Cardinal, "His letter reached me after coming through Egypt. "" I informed the Franch tiovernment of the desire expressed by Mtesa. This was only proper respect toward the rulers of my own country. Their refusal was prompt as well as courteous. But together with the answer thus sent through the French Consul in Zanzibar also came 300 muskets, a

with the answer thus sent through the French Consul in Zanzibar also came 500 muskets, a present to the king to enable him to protect himself against his enemies."
Unfortunately, as there is every reason to believe, Migr. Lavinhae's letter was opened on its way through Egypt, where at that very time Arabi Pasha was organizing his revolt against the Khedive. Then began in Uganda the persecution against the Christians. The threats of the powerful slave merchants, which had been made undisguisedly enough against the French missionaries at their first appearance in the lake country, and had gradually increased in violence as the influence of the latter over the king became manifest, and as the work of conversion went on with unexpected rapidity, were now uttered in tones of fearul warning.

The Mussulmen from Egypt and Zanzibar had never ceased to tell the king that the missionaries were only the advance area of the

The Bussulmen from Egypt and Zanzibar had never ceased to tell the king that the missionaries were only the advance guard of the European invading armies, and that the rapid conversion of his subjects to Christianity was the sure forerunner of the invasion of his States, of their conquest by France and England, and of his own aubjection to foreign masters. The Congress of Berlin happening thereupon, confirmed the story teld by the slave hunters and England and of his own subjection to foreign masters. The Congress of Berlin happening thereupon, confirmed the story teld by the slave hunters and Englands.

The missionaries were forbidden under pain of death to appear outside of their own houses or to preach the Gospel. But such is the superior intelligence and native courage of the inhabitants of Uganda that their promptness in embracing the Christian latth was only equalled by their zeal in communicating it to all around them. The restraints placed upon the preachers of the gospel only seemed to give an extraordinary impulse to its spread among the people, every fervent convert becoming an active Catechist.

Meanwhile Miessa, who had half gone over to Islam, fell dangerously ill, and called to his assistance Father I ouried, who had no little skill

active Catechist.

Meanwhile Miesa, who had half gone over to Islam, fell dangerously ill, and called to his assistance Father Lourdel, who had no little skill in medicine. The King, who had consented to the erection of a mesque in his capital, was forced to send away his physician, and finally banished the missionaries from his bitates. His death occurred soon after, his son Mwanga, the present king, being chosen to succeed him, lie, as we know has recalled the missionaries. But the delivery of Emin Pasha and his companions, effected by Staniey's herotam; the recent conquests of the tearmans on the eastern coast and in the neighborhood of Uganda, the quarre's between Lindmid and Fortugal, the salvanes of the Hallams into Abyssinia- all this, and much more, proclaimed by the Arabs and Mahilats among the negro tribes, confirm the fears entertained by these of the Europeana and the character given to the missionaries by the slave hunters. Mwanga, like all the chiefs of the negro States and tribes is placed in a very difficult and precarious position.

"If the European powers," writes Mgr. Lavinhae, "do not adopt energetic measures against the Arab slave merchants: If they do not meet force by force, the Arabs will do throughout the whole of interior Africa what they have just accomplished here, and all Europeans must return to Anazibar. The great Pastos and readers along the coast. They are, nor slavery, her superstition, nor barbarity, but the Arabs." The Arabs however, get plenty of firsarms and powder from English and other European traders along the coast. They are, no matter what we may think of them, a very superior race, the descendants of the men who conquered northern Africa from the Ishmus of Sues to the Straits of Gibraiter, all Spain from

Cadis and Seville to the Pyreness, and Asia as far east as the Irawaddy.

Moreover the Mwangs, who is at this moment the protector of the Christians, was, during the first period of his reign, induced or eempelled to become a sanguinary revised to. After recalling the missionaries whom his father had banished, he was prevailed upon to banish them anew. And then he attempted to force the Catolies to abjure their faith or to die a fearful death. The "Acts," or authenticated records of the death of these African martyrs of the nineteenth century, have been carefully written. They demonstrate the fact that the natives of Uganda are endowed not only with high intellectual qualities, but with a heroic courage and constancy which hesitates not to brave death rather than violate conscience.

Will Mwanga who was himself not longing driven from Uganda by the Mahdista, and has just been restored by his own brave Christian subjects, be abandoned to the power and tender mercies of the pittless slave hunters and their co-religionists?

This is the question which Cardinal Laviers are plauning against the European settlements on the Dark Continent, and especially against

their co-religionists?

This is the question which Cardinal Laviserie and Mgr. Lavinhac put to the world.

As soon as the second part of the Cardina's memoirs, detailing the grand Arab conspiracy against Europeans and Christians on the African continent, appears in print, I shall give your readers the substance of it.

BERNARD O'REILLY.

EELIGIOUS QUESTIONS OF THE TIME Viewed from the Standpoint of Universal Theology.

Suppose, instead of taking a vote on the question of revision of certain articles of the creed, and instead of but one communion being occupied therewith, the question of revision of Christianity itself should be taken up. And suppose, further, that instead of but one section, the whole of Christendom was interested in it. What an excitement there would be! How the finest minds would be agitated! Papers, magazines, pamphlets, would flood the community! The result would be of the utmost benefit. But this consummation, so very devoutly to be wished for, is not likely to be. We quoted last week from a letter In which the writer bewailed the effect created in the minds of the Japanese in their city of Tokio by reason of the diversities of religious opinion presented by the many Christian sects

occupied in missionary work in that place That all who are active there are in earnest is certain. But to any Japanese capable of thinking, what a strange thing Christianity must be. if he pauses to examine the sectarian divergencies! And when he marks the animosities. ealousies, and rivairies, must be not come to the conclusion that these Christians do not love one another? They may unite in preaching and teaching the Word which enjoins mutual love: they may alike hold up the example of life offered by Christ, They may together declare that charity is a Christian virtue, that humility is another, and that unity is a third. But the thinking Japanese, as he ponders, must doubt the love of rival Catholic and Protestant; must condemn the hypocrisy of those who preach, but follow not the example of Christ; must ridicule their assertions as to charity, humility, and unity, when they show so little of any.

Every Christian Church, by retaining its special differences, prevents Christian union. Every Church believing that it is the only holder of the keys of heaven must believe that the educated members of other churches are crassly obstinate, wickedly wilful, and therefore deservedly condemned to penalties.

What must our friend, the intelligent Japanese, think of all this?
"Do not be a Protestant." exclaims the Cath-

olic missionary to him. "If you become one, you will be everlastingly damped." " Do not be a Catholic." exclaims the Protestant missionary in his turn. "If you become one you will be an idolator!"

"Yes." will chime in another Protestant. "the Pope is Antichrist!"

"Yes, indeed," adds another. "But if you do not become a member of my division of the great Protestant body, and receive our articles of faith as your articles, you will in the future life be condemned to everlasting punishment; you will be given to perpetual fires and never-

" Not quite so," will reply another Protestant. 'Our friend, a blue Presbyterian, is not quite correct. We do not know this for certain. We cannot believe it. We do not think that in-fants or people who have never known of Christianity, or of this or that special Christian doctrine, will be condemned to such terrible pains and penalties. Better join us, think with us, and be a Congregationalist!"

And so the chorus goes on in the ears of the luckless Japanese. For we are told from Tokio that besides the Greek and Roman Catholic communions there are "various Protestant Churches conducting missions in that great city: Congregationalists. American Bantists. American Episcopalians, American Methodists South, Methodists North, English Baptists. Christian Connection. Church of England. Evangelical Association, General Evangelical Protestant Missionary Society (German and Swiss) Methodist Church of Canada American United States, Society of Friends, United Presbyterian Church of Scotland, Unitarian, St. Paul's Associated Mission, Plymouth Brethren.

Disciples of Christ." Will ever men be men enough to cast off the thought that they are infallible? Looking though the spectacles of religion, men see motes and beams in others' eyes, never in

What immense strides Christianity would make if all its divisions would unite and prove that Christians really love one another!

Christianity has carried civilization to the highest pinnacle that human history uncovers as the canvas of time unfolds for human stur The faith of the cross has transformed wile nesses into Edens. Wherever the cross has been planted, wonderful flowers of rare beauty and exquisite fragrance have sprung up. But the rot of sectarian creeds has invaded every civilization. Serpent-like subtlety has destroyed the Edens. Human folly has blasted the banuty and scattered the perfume. It is just this subtlety, this folly, that prevent

Christianity from conquering the world. After nineteen centuries of existence the millions of Buddhists, Brahmans, Mohammedans, Hebrews, will not accept it. After lineteen centuries of existence Christianity still finds itself only a sojourner in Asia and Africa, the most thickly populated continents. After nineteen centuries of exertion Christianity finds itself dispossessed of its holy places and of lands where once it was triumphant, After nineteen centuries of work it presents to the world three great splits and innumerable small splits.

It is to the disgrace and shame of Christians that these schisms are tolerated. Let us put a plain question to our Christian. Mohammedan, and Jewish brothers.

Setting aside the Japanese in search of faith in Tokio, let us ask this: If Christ came on earth to which denomina tion of Christians would be belong? To the Catholic or to the Protestant or to the Greek Church? And if to the Protestant, to which sect? To Methodists North or to Methodists Bouth? To the Methodist Church of Canada or to the Reformed Church in the United States to the United Presbyterian Church of Scotland or to the Church of England, all of which search for souls in Tokio? Maybe, it will be said, it would not much matter to which sect Christ should become attached. For men may argue if Napoleon should come to earth again and want to be a common soldier, it would hardly matter what branch of the service he good and useful work; let it be cavairy, infan

sariat, any department in the army. Christ should become attached, for all are doing good work.

This may be true. But they are working on different lines. What a difference there would be if there was united action, perfect agree ment, harmony of thought!

Thinking Christians have a right to demand of their spiritual leaders some effort at least toward union, agreement, and harmony. Nineteen centuries is time enough to pass

Who among the ministers will have the bravery to suggest that representatives of all churches meet to plan for a union and to dis-card all divergencies as non-essential, while PORMS WORTH READING

Now to the Cherry in Blesson From Hurper's Magazina.

Now is the oberry in blossom, love,
Love of my heart, with the apple to follow;

Over the village at nightful now

Merrily weers and daria the swallow. At nightfall now in the dark marsh grass Awates the chorus that sings old sorrow; The evening star is dim for the dew. And the apple and like will bloom to morrow. The honeysuckle is red on the rock;
The willow floats over the brook like a feather;
In every shadow some love lites hid;
And you and I in the world together.
MARY E. WILEINE

From the Good Housekeeping.
The groom was loving, the bride was fair.
Her eves met his wist a witching air.
She was tender and meek as a maid should be,
and she had no more sense than a babe of three "Youngster, beware!" the old men said,
"We've tried the pass" But he shook his head,
He shook his head oracularly;
"In marriage, Love is enough," quoth he. Fireakfast at home. How strange and sweet! But something was wrong with the things to eat: Something was queer in doffee and tea: "Nay, give me a kiss instead," said ha. Dinner at home, but he could not eat. Oh rawish potatoes! Oh kiln-dried meat!
"You've left out the rasts from the soup." me
"I'll make it all right with a kiss." smiled she

Supper athoms, and he could not eat.
Oh bread like poits! Oh mush of wheat!
Oh simp pickles! Oh tes of tail
He rose from the table a starving man. Alack, what alieth that bridegroom now? He stamps and roars as he knots his brow 'Go home to your mother, and say from m That love is not nearly enough," quoth he. From the Giobe Democrat.

She's great at frying terraphi;
A canvasback delights her.
When served in pie with dainty cross,
Her conscience seldom fights her.
The rociet shad she served in balls,
iced fruit she's simply lost on,
You think he lives in Battimore!
But no; she hails from Boston, This one can stew a mackers!

Or bake a beefsteak finely:
The fatty norry dressed with cream
Comes from her bands divinely.
You's wear the bear she defity broils
Came straight from old Mount Kisco;
You're off the secut. my trusting friend,
The grir resides in 'Frisco.

Another makes a tarpon hash With rind of watermelou, White alligator fricases iter fancy likes to dwell on. Her sprouts of sugar cane in lard, Drowned in a sauce of Boarbon, Would make you think her Tamps-bred; whe's yet at home in Aubura.

The Nightingale. From the St. James's Gasette The awestness of the night is always there;
Sny Philomeia only garners it
Together, and gives hack unto the air
What in the book of night before was writ.
Who hears her voice hears in it no new song.
But one that does unto all time belong.

Pass out into the night when sound is stilled,
When overhead the sky with stars is strewn.
The silence is with floating cadence filled
Which Philomeia gashers into time.
Who hears her voice lears in it no new song.
But one that does unto all time belong.
E. F. M.

"A Little Moste." From the London World Prities, does anciety
Do lis duty properly
To its neighbor when it ventures to enthrall him
In that state of martyrdom.
To which the words "At Home" have pleased to call

"A little music" seems
Just to realize our dreams
Of how to pass a pure and bleading hour;
But sweet dreams are left behind
When arriving there, we flud
That the amaicure have got us in their power.

Packed like sardines in a box, Spoiling buttonholes and trocks, Calmiy callous, through habitual enfurance To the high softeno's shake, Or the tenor's mezza voce and assurance, There we stand, a melting crowd,
To whom speech is disallowed.
Save his Bravo to the sycophant the sinner his
Till at midnight, two and two
We are marshalled down to view
The relics of the late camented dinner.

"A little music," O.
Those afternoons of woe,
Striking terror to the heart of every true man!
"Four is seven," can't wesse
Marita pouring out the tea.
And Mary pouring out her soul in Schumann!

The truth is, people like
Their own ideas to atrice
On the touchwood of some sympathizing tinder,
And will often vote a bore
What they other wise adore,
If it chance a conscrict intime to hinder.

No. mine hostesses, forego
Yeur little music show:
Would the prospect of your quests then seem alarming!
Nay, let them chait and chaft.
And a "special curves" quart.
And they'll yow your party's really quite too charming!

Distinbes from Here and There. From Scribner's Magazine,

Vine is like rain, which, when falling on mire but makes it the tonier.

But when it arrives the good soil, wakes it to beauty and bloom 11.

ANECDOTES OF STANLES.

Some of the Traits that Have Made Him

the Most Successful of Explorers, Col. J. A. Grant, the companion of Speke in the exploration of Victoria Nyanza, thinks that England should do something great for Stanley when he returns to that country. He mentions the fact that Stanley has never received from the British Government any reward or recognition, and he thinks it about time that the land of his birth should handsomely recognize the services of the greatest and I knew that the leves had gone. We explorer of the age. What England may do to hastened out and gave the alawm, and as a rehonor the explorer officially remains to be seen, but it is not at all likely that a title of noblifty, for instance, would give Stanley half as game of pokah that night, this whole town much pleasure as some of the honors that have for years been lavished upon him. In the way of mere honor there seems to be little left for a man who is in which the town of Skinwith was saved. The heralded all over the civilized world as one of Judge is a levee inspector. He is a rosythe greatest of explorers, whose records of travel have been bublished in every European | about 300 pounds, and is a great talker. language, and who has gained the highest awards of the leading geographical societies.

Probably nothing has contributed more largely to the wonderful success of Stanley than his mastery of the art of managing that child-man, the untutored savage. The many Sights that Stanley has had with the natives of Africa have given rise to the utterly erroneous notion that he is indifferent to human life, and wantonness, All students of his work know that he never fired a shot at a native unless he threatened himself and his expedition. When H. H. Johnston, who wrote the first book, after fist, and never shoot until you are first attacked and escape seems hopeless."

Stanley's policy from first to last in dealing with the natives could not be more tersely summed up than in these words. He has always been willing to waste any amount of time in atomning to talk, to argue, to carole, to disarm hostility with wheedling words and humorous tricks, and he has resorted to firearms only as a last resort.

Herbert Ward tells a story illustrating Stancrafty savage trying to overreach him. When the explorer reached Stanley Pool on his last expedition the bir Bateke chief Ngaliveina, who figured conspicuously in Stanley's book on the Congo State, came to him demanding a big present on the ground that some of his carriers had taken bananas from his plantation. Stanley had good reason to believe the willy ivery trader was lying, and he did not cropose to fall into his trap. Almost any one cise would have told the chief he was a prevaricator, and there would have been an angry discussion and bad feeling on all sides; but that was not Stanley's way. He at once summoned all his men into line and waiked up and down in front of it with the chief, assing him to pick out the culprits. Ngaliveina said he could not do it. crafty savage trying to overreach him. When could not do it. "Now look here. Ngalyema," said Stanley.

could not do it.

"Now look here. Ngalyema," said Stanley.
"how ean I pay you for stolen bananas unless you give me proof that my men have stolen them; and how ean I punish thieves unless I know who they are! Wait a minute."

Stanley withdraw into his tent and presently emerged with a piece of chaik. "See here. Ngalyema." he said, "this little thing in my hand makes a white mark on the black skin. Take it. The next time you catch my men stealing your bananas you mark the thieves on the back with this piece of chaik. Then I will know who the thieves are, and can rounish thom, and I will pay you for the bananas they have stolen."

The chief was not quite empty handed when he went away, for he had the chaik.
There are men who have served with Stanley who do not like him. for he came to believe them inciliclent, and he has no parisnes with incompetence. But, though they complain of his harsh and suncerdibus freatment, they one and all bear testimony to his kindness to the natives. "In his dealings with the natives." writes Braconnier." he is invariably kind, merciful, and polite. He palayers with them. He respects their customs, their religions, and their traditions. There is not an atom of truth in the accusations of cruelty against him.

The same policy has guided Stanley in his dealings with the semi-savages who by hundreds have been in his service as porters. A more rascally, ungovernable mob than the crowd of Zanzibaris who have sometimes followed Stanley's leader-ship could hardly be conceived. It is a fact that on one occasion, at least, the jails of Zanzibar were empty. lowed Stanley's leader-hip could hardly be conceived. It is a fact that on one occasion, at least, the jails of Zanzibar were emittled to surply Stanley with the porters he required. But he has always sought to have his men regard him as a kind, considerate father. They have involved him in many a diemma, and he can be very severe when necessary, but in his career he has never executed but four of his followers, ail in his last expedition. One man he sentenced to death for selling rifles and ammunition to the slave-dealing enemr. Here is Stanley's own story of how he saved

man he sentenced to death for selling rifles and ammunition to the slave-dealing enemy. Here is Stanies's own story of how he saved this man's life:

"I lay awake thinking all night. The man was to be hanged at 8. At dawn I sent for the chief, shelkh of the Zanzibaris. He came. I said. What is this thing you have done to me? You promised me holp, and you do nothing. Look! I have sworn to take you all across Africa; if you help me! can do it, if you do not I cannot; if you sell arms to the enemy! I must fail. I must stop it. Do you want me to kill these men? I don't do it willingly! Answer!' The shelkh replied that he would be glad if my Excellency could see the way to spare the remaining man.

"I' No, you! You must save him. If you don't want him to die, tell me so, ask his life, promise me help, make all your people promise.' And then I told him to get the other shelkhs, to say nothing to the people, but when I you as a set as signal, to let them ask his life, but I you have a signal, to let them ask his life.

LIFING ON A LEFEE.

Remarkable Transformation That Has Occurred in the Little Town of Skipwith. VICESBUBO, Miss., April 20 .- "My wife, sah, objects to my playing pokah. I defer to her wishes-on certain occasions. Howevah, on the night the levee broke I was sitting in a I had just opened a jack pot, sah, with a winning hand, when I heard the noise of wattab. suit not a life was lost. Of co'se the jack pot went to h-l, sah, but if it hadn't been foh that would have been swept out of existence, sah. This, according to the narrative of Judge Root, a resident of the place, was the manner cheeked, gray-haired gentleman, who weighs

As for the Skinwith of to-day, imagine a vil-lage 14 feet wide and 1,000 feet long; a town with one street five feet in width, bordered on one side by a river eight miles wide, and on the other by a row of frame shantles of the rudest possible construction; a street thronged with buyers and sellers, with gaviy dressed people free from care, and shabby and forlorn creatures with nothing left to them but the clothes that he has even shot down natives in pure on their backs, a few mouthfuls of food and a trifle of furniture. This is the town of Skipwith on top of the levee, temporarily. It is by was driven ato it by the dangers that all odds the most unique place in the whole Mississippl valley.

In its every-day appearance it is a pretty H. H. Johnston, who was about to start up little town, with twenty-five houses, one church, the river the great explorer said to him; "Pat one saloen, one assembly hall, and three stores. a native, slap him if you will with the open hand, but never strike him with the elenched are white folks. When the break occurred, between 9 and 10 o'clock at night, it took the people by surprise, and they harried to the levee with great haste and little ceremony. No lives were lost, and only a half dozen cabins were washed away. The white people, with the exception of about a dozen of the men. have gone to Vicksburg or Greenville. The top of the leves was the only dry spot, and so the colored people with their stock have camped out on it. They have built rude huts and ruder cattle pens. They opened stores and rigged up ley's readiness of resource in dealing with a a slaughter house, and in a general way prepared to await the subsidence of the flood with the greatest possible good numer.

The first individual encountered by THE Sun correspondent when he set foot in this insular town was a Chinese. He had sacrificed his queue and was togged out in American ciothes. He had a hare lip and spoke English like a native. His name was Que Sing, and for the past year he has been running a small store in Skipwith. A moment later another

like a native. His name was Quo Sinz, and for the past year he has been running a small store in Skipwith. A moment later another Chinese came along. He has a white partner, and they conclued two stores one in the town and another back in the country about six miles from the river. The latter bere the old familiar cognomen of Sam Lee. These individuals not only saved their stock with Mongolian foresight they had put their goods on the upper sheives, but the instant they got a foothood on the top of the leves opened up shop in a board shianty sale leet in size and just high enough to stand upright in.

Yesterday, on the river side of the leves, a big red Government quarter boat was moored. It was chock full of colored neaple, and they were literally banging out of the windows. Every square foot of the interior was covered with heds and household blunder, as it is called down here. On the top of stacks of such articles other beds had been made, where elony pickaniunies hay asleen. All over this embryotic metropolis hang the odor of trying basen, while the air was blue with the same boyotic metropolis hang the odor of trying basen, while the air was blue with the same boyotic metropolis hang the odor of trying basen, while the air was blue with the same that on the ground with their backs ugainst the huts and their limbs spread out had way access the narrow street. It was only by keeping a share lookout that frequent falls did not occur from stumbling over these indolent matives. There were at least flity mentrel curs barking and snapping at each other on the place. In front of the store of Mo Sing a dozen colored men and women were bargaining, lociting, and chattering. The stock of the store consisted, among other things of gaudy silk handkereniefs with chrome colors, cannot make an all the place. In front of the store of Mo Sing a dozen of barging, beside him. In his right hand he cluthed a heavy club with which he belabored the pellow dogs that came round. On a pele above his head work that came round. On a pel

A CALL STATE OF THE PARTY OF TH

the South Fork dam. At Alexander's landing, about ten miles below Mayersville, Misa, is seen peeping out of the flood the foundations of what was a few months ago a beautiful home. The residence was that of Mr. J. P. Alexander. Four years ago this dwelling, with the adjacent negro quarters, was a quarter of a mile distant from the river bank, standing in a grove of spreading cedar trees. During the rise of 1886 the river ate away the bank to within twenty rois of the house. When the present high water became an assured fact Mr. Alexander commenced the removal of his house. Nothing how remains but the foundation, and the edge of the ealing grows in which it stands will he upon the verse of the high bank when the river subsides. The negroabing around it have been permanently abandoned, and the next rise of the father of waters will doubtless sweep the former settlement out of existence. of existence.

THE LOUISIANA LOTTERY.

Half a Million a Year Offered to the State for a Literate.

From the Times-Democrat. The Times-Democrat yesterday received the following circular letter:

NEW ONLYANS April 17, 1800. At the approaching session of the Legislature of the State shall submit a proposition for the privilege of maintaining a lottery in Louisiana For this privilege I will offer to pay the State quarterly in advance, the sum of \$500.00 per annum, or \$12,000.00 for the franchise for twenty-five years. This annual license of half a million dollars I wound propose to have devoted. one-third to the public school system of the State, one-

subject. It is a question which members of the press consider, I think without preduces of any kind looking only to the best interests of the State. Yours are truly.

This is the first direct proposal to pay the State a specific sum of money for the privilege of maintaining a lottery, and the issue is now squarely before the people. Mr. Morris declares that he will pay the State half a million delars per annum for the privilege he seeks, and he asks a consideration of his proposition solely upon its merits. The right to conduct a lottery is a permit which the State can grant or refuse.

The Times-Funneval believes that for the State of Louisians to reject the munificent offer thus made would be unwise. We are in no condition financially to decline so large a sum of money for purol's entimental reasons. There is not a State institution to-day that is fully provided for. The meagres um allotted each is paid in warrants, which are truly a field currency, paid to-day in cash and a few months hence suffering a discount of 50 per cent. Our system of common schools is suffering, not from is-inclination of the people to liave their children emoy the blessing of an education but from poverty of means to provide such instruction as will result in endowing the youth of the State with the radiments of a good linglish education. Our levees are utterly inade-pasts barriers to notect our wonderfully fertile cotion, cane, and rice districts from the floods. (phase we increase the present rate of State taxition, there seems to be fine hope that we will, for many years to come, be able to provide a revenue sufficient to meet this actual necessities of the State.

The acceptance of the license from Mr. Morris for maintaining a lottery will place the State financially upon such a footing that all her varied governmental necessities can be the roughly and even generously provided for. To add to our revenues half a million dollars per shaum is to double the public school term in the State, and a sum of money offered a way out of so

polls. The present Legislature was not elected upon a lottery or anti-lottery issue. The matter cut no fluure at all in the last State contest, nor was it discussed anywhers. The present General Assembly therefore will act wisely, in our judgment, if it relieves itself of all responsibility in the premises by relegating the matter to the recone, whom it was elected to serve. These who favor granting a license to a lottery and those who do not can with equal propriety take the view that the people of the State shall be the final arbiters in the matter.

A DEMOCRATIC LANDMARK GONE,

Tweed's Early Political Struggles. A bullding in Madison street, which for nearly a century was the political centre of the Seventh ward Democrats, was torn down last week to make room for a big tenement house. It stood on the block between Pike and Rut-gers streets, and latterly has been known as the Seventh Ward Flotel. In it the stout-hearted Democrats of the east side rallied around the great political leader, Martin Van Buren when he was a candidate for the Vice-Presidency. Tweed got his early training in politics there.

PANCIES IN COGNOMENS Fereign horn Citizens Apt to Change Their

Unpronounceable Names, It is not hard for a man to change his name. The Code of Civil Procedure tells how 19 can be done, and many men take advantage of the code every year. By law it is required that every change of name shall be filed in the office of the County Clerk of the county where the man who changes his name resides, and that it shall be filed by the County Clerk with the Secretary of Stare, and that the Secretary of State shall print it in the session laws. There is an appendix to the session laws which contains every change of name. This is done so that everybody may be in ormed of all authorized changes of names. A man is responsible for any name that he signs, but it would be hard to keep track of a man's authorized names if they were not filed in some public way and collected annually. The County Clerks do the reporting to the Secretary of State, except in New York, where Michael T. Daly, Clerk of the City Court, and Nathaniel Jarvis. Jr., who was Clerk of the Court of Common Pleas, handed in the last printed batch of

changed names. The last report contains a large number of changes. Many of them are in the way of Americanizing foreign names. Many unpronounceable names from Poland, Hungary, Austria, an I Russia, become changed in a way that Americans and English-speaking people can pronounce them and understand them. Almost all the changes are in foreign names, though there are other changes which come through adoption, and to comply with testamentary requests and like causes,
i'ossibly because there are not so many for-

eign-born people in the rural counties, there are not so many changes of names there. In the last report the only changes outside of New York and Brooklyn were one change in Otsego county, one in Chautauque, one in Yates, and one in Jefferson. Two of the changes were of The Otsego change was where George Vere Hobart-Philpott dropped the "Philpott" and the hyphen.

New York furnishes three-fourths of the changes and Brooklyn all the others, with the exception of the four given above. The total number of changes in the last report was 112. Brooklyn had eighteen of these. One of these is an example of a men lengthening instead of condensing his name. Julius A. Magnussen became Julius Albert Magnussen Mosby. Charles Schouch changed the "h" to a "k." Haivor Rand dropped the four dots over his name and became Henry Rudh. Louis J. Heydt became Louis J. Hoyt. William Edward Mayer became William Edward Mayer, and the rest of his family changed their names with him. Geoffrey O'Connor dropped the 'O' and the apostrophe, William John Henry Schroeder dropped his two middle names and became simply William Schroeder, Jr. Michael A. McCarthy is one of the few enses where a man changed his Christian name instead of his surname, He changed the Michael A. to Henry. Robert J. G. Santos dropped the Santos and became Robert Jachto Geillard. His wife changed her name at the same time. John G. Arbena dri not seem to like oither his first name or his last name, and became Frank G. Osborn. Three gentlemen named Coughlan change! their names to Consin. Haiver Rand dropped the four dots over his

became Frank to Osborn. Three gentlemen named Coughlan change! their names to Consain.

These specimen changes are few and simple compared with the changes in New York. Several of the New York changes in New York. Several of the New York changes in New York. Several of the New York changes in New York. Several of the New York changes in New York. Several of the New York changes in New York. Several of the New York changes in New York. Several of the New York changes in New York changes in New York. Several of the New York changes in New York changes it is name to Kadane. The first sames were not changed. Heven Cohens changed their names to Ciark, Louis Cohen changed his name to Seahn. A month after Samuel Drialynskis changed his name to Lowis. The Schulmeler family became Sherman. Louis and Caroline Osponheim followed the example of the Drialynskis and also changed their names to Lewis. Lewis and Clark, in fact, seem to be the popular names to change to. William Yan Buren Holme, became William Holme Yan Buren. Ernesto Agramonte Y. Simoni. On the other hand, John Baptiste Teodor Bernard Tendury, dropped the last name, the first two. Ind changed around the other two. He is now Isernard Teodor, an entire reconstruction, William Kaupferschmidt translates his name into English, and is William Copersmith. Similar changes are Pinkusky to Pinkus Yan Middinger was not satisfied with Goldfinger for a surname and kept it for his middle name. He is now Leon Goldfinger Levy.

Only one woman had her name changed in the City Court of Common Flors did a larger business than even the City Court. One of the changes in the Court of Common Flors did a larger business than even the City Court. One of the changes in the Court of Common Flors changes of a whole lamily. This was Cora Moseros, who became Cora Holtrook.

The Court of Common Flors changed names in much the same way as the tity Court. Another Changes in the Court of Common Flors changed names